

dogged his steps. So the boy, his human representative, did the same, and brought back to Delphi wreaths of laurel from the same tree to be awarded to the victors in the Pythian games. Hence the whole festival of the Slaying of the Dragon at Delphi went by the name of the Festival of Crowning.¹ From this it appears that at Delphi as well as at Olympia the boughs which were used to crown the victors had to be cut from a sacred tree by a boy whose parents must be both alive.

At Thebes a festival called the Laurel-bearing was held once in Sons of every eight years, when branches of laurel were carried in procession ^{living} to the temple of Apollo. The principal part in the procession was *actodas* taken by a boy who held a laurel bough and bore the title of the *Laurci-Laurel-bearer*: he seems to have personated the god himself. His bearers at hair hung down on his shoulders, and he wore a golden crown, a bright-coloured robe, and shoes of a special shape : both his parents must be alive.² We may suppose that the golden crown which he wore was fashioned in the shape of laurel leaves and replaced a wreath of real laurel. Thus the boy with the laurel wreath on his head and the laurel bough in his hand would resemble the traditional equipment of Apollo when he purified himself for the slaughter of the dragon. We may conjecture that at Thebes the Laurel-bearer originally personated not Apollo but the local hero Cadmus, who slew the dragon and had like Apollo to purify himself for the slaughter. The conjecture is confirmed by vase-paintings which represent Cadmus crowned with laurel preparing to attack the dragon or actually in combat with the monster, while goddesses bend over him holding out wreaths of laurel as the meed of victory.³ On this hypothesis the octennial Delphic Festival of Crowning and the octennial Theban Festival of Laurel-bearing were closely akin : in both the prominent part played by the laurel was purificatory or expiatory.⁴ Thus at Olympia, Delphi, and Thebes a boy whose

¹ *VIII. 'xx&li Quaestiones Graecae*, 12; the scene of *id., Dedit fctit omadorum*, 15 ; Aelian,

On an Etruscan mirror Cadmus's combat with the

dragon is
l-ttria llhtorhi) iii. I ; Strabo, ix. 3. surrounded with a
 wreath of laurel
 12, p. 422. In a note on Pausanias (O. Crusius, *ciL* ii. 862).
 My learned friend Mr. A. B. Cook was the
 {ii. 7. 7, vol. iii. pp. 53 *sgq.*) I have first to
 described the festival more fully and call attention to these vase-
 paintings
 adduced savage parallels. As to the in confirmation of my
 view that the
 Vale of Tempe see W. M. Leake, Festival of the Laurel-
 bearing cele-
Trwcls in Northern Greece (London, bratcd the destruction of the
 dragon
 I.S.\$5), iii. 390 *M/*/. The rhetoric of by Cadmus. See A. B.
 Cook, "The
 Livy (xliv. 6. X) has lashed the .smooth European Sky-God," *Folk-*
lore [^] xv.
 and silent current; of the Penetis into a (1904) p. 411, note⁵⁴⁴; and
 my note
 roaring torrent. on Pausanias, ix. 10. 4 (vol. v.
 pp.
¹² I'melus, in Photius, *Bibliotheca* [^] 41 [^]W)-
 ed. I. Hekker, p. 321. ⁴ I have examined both
 festivals
¹⁸ (). Crusius, *s.i.* ¹¹ Kadmos," in more closely in a former
 part of this
 W. 11, Roscher's *Lexikon der griech.* work (*The Dying God*, pp.
 78 .*/<?.),
itiidrihn. Mytlwlogie, ii. 830, 838, 839. and have
 shown grounds for holding'
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